

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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RELIGIOUS MISCELLANY.

AN ADDRESS

DELIVERED BEFORE THE FRANKLIN ASSOCIATION OF UNIVERSALISTS IN GUILFORD, VT. AUG. 26, 1830.

BY DR. JOHN BROOKS.

Friends, Brothers and fellow-laborers in the Gospel.—By a vote of this Association, at the last annual session, the duty was assigned me of addressing you on the present occasion: a duty which, though cheerfully disposed to perform, I could have wished, for your satisfaction, and the interest of the great cause in which we are engaged, had devolved on one better able to do it justice. But I will not yield to the suggestions of squeamish diffidence, nor, by the affectation of extraordinary inability, attempt, indirectly, to court favor or applause, which, on its own intrinsic merits, my performance should not justly claim. It is, perhaps, expected that I shall give a detailed account of the rise, progress, operations and results, of associations of this kind, and of the Franklin Association in particular. This I am not prepared to do, to any considerable extent. I can only say, of this Association, that it was formed eight years ago, at a meeting of a few ministering brethren, in the town of Bernardston. That, until within a short period, but two or three ministers of our order resided within its limits; and none but myself within the county where it was first instituted. That it has, however, been kept alive through all adversities, much, if not wholly, by the attention of our devoted brethren from Monroe, Boston and Roxbury; and recently by the exertion of Br. Balch, and others, has greatly increased in numbers, in interest, and I trust, in usefulness. The condition of this Association, now, is such, that so far as favorable effects may be expected from such a source, we may anticipate much from this. I proceed, therefore, to offer you my views on the subject of associations generally; the necessity there may be for their institution; the good they are calculated to produce; the evil to which they may be perverted, &c. In all ages of the world, the various exigencies of human nature, have, to a greater or less extent, forced upon mankind the formation of communities, for the purpose of self-preservation, of extensive enterprise, of improvement and happiness. I say necessity, for it cannot be supposed that individual unaided skill and effort were ever adequate, in any stage of human existence, to the protection, subsistence, comfort, and elevation of the species, to the rank for which they were evidently destined. And it happens, in this, as in many other cases, that what necessity compels, to a certain extent, convenience and advantage carry forward to a much greater. Later generations of men, and more especially the present, perceiving the great things to be achieved by combined efforts, have run into associations, not only for all the greater, but for most of the minor and ordinary purposes of life. We might, therefore, *a priori*, conclude that great advantages are attainable in this way; for it could hardly be supposed that they would continue and even rapidly increase, and that as mankind become more and more enlightened, if they were not attended with advantages too palpable and self-evident not to admit of being questioned. And so far as it is manifest that associations afford advantages over isolated individual effort, it becomes equally manifest that any interest must proportionally suffer, where its abettors neglect to employ the same efficacious means. Thus associations for manufacturing or mercantile purposes will often continue successfully to prosecute their business, when individuals, in the same employment, are meeting with daily defeat around them. The British East India Company, in consequence of the advantages of association, has risen to such a point of wealth, power and influence, as almost enables it to look down upon the British nation itself. It does look down upon, and sees groveling beneath its feet, immense multitudes, composing that nation, who have relied, and are still relying on what unassociated exertion can never accomplish. The operation of the same cause is not less perspicuous in relation to the subjects of an intellectual, moral and religious nature, than to those of pecuniary enterprise. The enormous ecclesiastical and civil power, exercised for centuries over the most civilized and enlightened countries, by the church of Rome, was founded and maintained on the potent principle which I am considering. Associations, in the forms of councils and synods, from small and seemingly unimportant beginnings, at length accumulated power sufficient to give sentiment to millions, and law to nearly half the world. After the example of this infamous hierarchy, the English Episcopal church, and, after the example of this, the Presbyterian and others, have accomplished, by associations, things which astonish the contemplative mind. By this magic power, as experience proves, any particular direction and tone may be given to public sentiment, which a few enterprising gen-uses, influenced either by benevolent or

ambitious motives, may resolve upon. I mean, when I say this, by no means to exclude the idea of a superintending and controlling Providence; but that men, subject to this supreme control, effect, by the power of association, things which but by miracle could not otherwise be accomplished. The consequence, as in all other instances, is, that the greatest good, or the greatest evil, may arise from this source, as associations may be constituted; and prosecute their operations, on good or bad principles. If millions of human beings, for many successive centuries, may be chained down to such absurd and impious dogmas, and religious rites, ceremonials and observances, as have subsisted in the church of Rome; if millions, for other successive centuries, can be chained down to a modified system, of the same or similar dogmas and observances, as in the church of England, or the Presbyterian and other orthodox Protestant churches, by the power growing out of associated means and efforts, why may not a counter current, a current of unshackled reason, a redeeming current of brotherly love and universal philanthropy, be raised and directed, and receive a salutary impetus, by the same means? We are told that "when the enemy cometh in like a flood, the Lord will lift up his standard against him." Neither the *Beast* nor his *Image*, although they were to maintain a long and fearful domination, as they have done in the church of Rome and its successors, were destined to render that dominion perpetual. The kingdom and greatness of the kingdom under the whole heaven, is to be given to the people of the saints of the Most High. There are indications that the time is come, or is near, for them to possess it. A new order of things, commencing perhaps with the American Revolution, and the establishment of a free and liberal form of government, which allows, what before was unknown, religion to be a matter between man and his Maker, and not subject to legislative interference, now exists. I say I consider this the commencement of a new order of things; and I doubt not, if it be sustained, (which I pray God it may,) it will prove the overthrow and complete annihilation of Anti-christ. If men are allowed freely to investigate religious subjects, to express their opinions, and to lend their support, as reason and conscience may dictate, ecclesiastical imposition and tyranny cannot long subsist. The enemies of the rights of man are not less aware of this than the friends of those rights. They have long since seen the tendency of things in these United States, and have bitterly deplored the existence of our free and liberal constitution of government, and inveighed against it with all their malice and might. As a specimen of their rant, I beg leave to offer a few quotations from a public discourse of one of high standing among them, a D. D. and so much in favor as to be elected to the presidency of one of our colleges. I allude to "A Sermon, preached at Worcester, (Mass.) on the annual fast, April 11, 1811."—Page 23. "However sagaciously devised and balanced our national constitution of government may be, in a mere political view, it has one capital defect, which, for the reasons I have mentioned, will issue inevitably in its destruction. It is entirely disconnected from christianity. It is not founded upon the christian religion. Its object is not, more or less, to subvert it. It is, therefore, I am constrained to say, an unchristian government." The author goes on to contrast it with the British constitution, for which he gives his decided preference. He says, "the British government, corrupt as it is in a variety of particulars, does not barely tolerate christianity as a harmless thing. It has embosomed it, in the strict and orthodox sense. It has wrought it into its very constitution. It has made liberal provision to have it publicly and every where inculcated, and its worship universally maintained. Our national government has chosen to treat christianity with a mere toleration.—Hence vicious men, Deists and Atheists, are eligible to public offices. This marks strikingly, and with a very reproachful indignation, the open and shameless irreligion of our country." In reference to this paragraph, the Dr. has a note, in which he says, "Not a single word respecting God or religion is to be found in the original constitution, save that an oath of affirmation is required of officers of government. And it is expressly declared that no religious test shall ever be required as a qualification to any office or public trust under the United States. The third article in the list of amendments, determines that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.—Thus formally and expressly, the constitution disconnects itself altogether from christianity." The Dr. also refers, with approbation, to the practice of our forefathers, when "fellowship in the church was a requisite qualification for the magistracy." "The people (he says) gave these suffrages principally from the influence of their considerations." After going through with this comparison, the Dr. exclaims, "What a difference! What an almost entire contrast between us and them! How has the gold become dim, and the fine gold changed?" Much more of this description is found in the same Sermon.

The sentiments correspond with those advanced by Doctors Ely, of Philadelphia; Stewart, of Andover; Burton, of Thetford, Vermont; Parsons Cook, and others.—Our government, though it protects all in the enjoyment of their religion, does not tolerate christianity. This is the fault. Whereas, to meet the wishes of these good men, our government, like the British, should prescribe and support religion by law, and frame a religious test, so that no one could be eligible to any office of public trust, but by subscribing to the national and established creed. It is to remedy this radical evil in our Constitution that the all-potent engine, Association, in a variety of forms has been resorted to. The doings of the Bible, Tract, Education, Missionary, and various other Societies, have a manifest bearing on this subject. Most of these Societies claim to be National; they take to themselves that title, and have a national aim and tendency. A Union has been formed of five denominations the Presbyterians, Episcopalians, Congregationalists, Baptists and Methodists. The Methodists, however, seem to be dissatisfied, and are withdrawing themselves from the Union. They are all, however, of one faith in what they deem essentials. All are trinitarians, and sticklers for total depravity, vicarious atonement, endless perdition, &c. The leaders of this formidable phalanx must not flatter themselves, that they shall be able directly to accomplish their object, by procuring an alteration of the Constitution which shall exclude infidels, that is, unbelievers in their distinguishing dogmas, from a participation in civil offices and trusts; but their attempts to deprive such infidels of the right of making oath, and to induce their party to vote at elections on the principle that none but those of their own religious stamp ought to receive their suffrages, if successful, would as effectually answer their purpose. A religious test in practice would supercede the necessity of one in the Constitution. But let the practice once obtain, and the Constitution would soon be made to conform to it. Let such an event take place, and while such men as Dr. Austin would exult in the consideration that religion is no longer barely tolerated, but incorporated into the very constitution itself; while they might glory in the fact that their fellow-beings were compelled to profess, and to perform, and to support, by a goodly share of their taxes, what, of matters of faith and practice, were repugnant to their reason and consciences, every friend of the true religion of Christ, the religion which consists in the worship of the Father in spirit and in truth, and which exhibits its fruits in deeds of justice, mercy and benevolence, would find the same occasion to mourn and lament, in dust and ashes, that they have so abundantly found during the past reign of Papal, and Episcopal, and Calvinistic bigotry, superstition and intolerance. But I do not believe that such a state of things is to be looked for, although I confess that I am sometimes alarmed at the apathy, in regard to this matter, which is to be discovered in community. I cannot persuade myself to believe that Divine Providence has carried our nation through the bloody and arduous struggle for independence, for civil and religious liberty, so soon to blast all its benign fruits, to disappoint the most benevolent hopes, and to involve this favored nation, and with it the civilized world, in accumulated wretchedness. But such an event is to be averted, as the boon we now enjoy was achieved, through the intervention of human means. We look for no miraculous interposition of Heaven. The means to be employed must be such as enlightened human wisdom may devise, and virtuous resolution carry into effect. The duty of devising and employing such means, devolves on the friends of religion; of pure, free, protected and unshackled religion, and the rights of man. I consider myself as now addressing an honored assemblage of individuals belonging to this class. I see before me a number of the distinguished advocates of a religion which in its spirit and principles, is purely and emphatically republican. The notion that some are born possessed of the right to rule, and others with no right but to serve; some to dictate, and others to obey; some to revel in the favor of God and man, and others forever but to agonize under the frowns of both earth and heaven, has no place in the system which you have espoused. On the contrary, you hold and maintain, as well in a religious as political sense, what is so well expressed in our admirable Bill of Rights, that "all men are born free and equal." You hold and maintain, that each individual of the human race has a right to investigate, to decide, to form and to propagate his opinions, as well on moral and religious subjects, as on those of minor importance. I say therefore that you are the advocates of a purely republican religion, and, as such, the duty devolves on you to institute and employ means, as circumstances may require, to protect such a religion, and the rights of mankind as embraced in it, from the machinations of those who would arrest the one and destroy the other. But I need not speak of instituting means for this purpose. They are already instituted and in operation. For a length of time, all that was done, all that could be done, was accomplished by individual exertion. Half

a century ago, an association to aid the cause in which we are engaged, was impracticable. The members necessary for that purpose did not exist, or if they existed, were unknown. The solemn stillness which reigned throughout the dark moral wilderness, at that period, was interrupted but by here and there a solitary voice.—When that voice was heard, although like the heavenly messenger announcing the Redeemer's birth, it began with "Fear not, for behold I bring you good tidings," yet, such are the pernicious effects of ignorance, and mental slavery, that almost every ear startled at the sound, and, the order of nature being inverted, the wolves fled at the approach of lambs. But where, at that period, it required effort to obtain hearers, it now requires effort to supply them. After the lapse of years, during which a very few bold, independent and enterprising spirits were engaged in delivering that message of salvation which now cheers and animates so many thousands of hearts, as they could prevail on a few to listen to them; others of like dispositions and views began to join them, till at length, as in the case of our Divine Master, a few individuals, leaving their humble and ordinary occupations, associated, interchanging pledges of fidelity and cooperation, adopted measures for supporting and advancing the cause, and from that period we began, as a denomination, to exist in this happy country. The rapidity with which the glorious cause has advanced, within the last twenty years, has astonished both friends and foes. Individual heralds of the gospel of "the common salvation," are disseminating the joyful tidings in various and remote parts of the land. Local societies are formed, churches built, sectional associations instituted, which, under the fostering care and enlivening influence of a General Convention, present a spectacle as animating to the philanthropist and friend of rational religious liberty, as it is appalling to the cold-blooded partialist and advocate of law-religion. As the latter has witnessed the progress of these things, he has, in his rage, resorted to the most unhalloved means to arrest it. After attempting to secure to churches, independently of the societies or congregations with which they were connected, the right to elect and ordain ministers, compelling the enslaved congregations at the same time to bear an equal share of the expenses of supporting such ministers; after attempting to palm their odious system upon posterity by Trustee Deeds, by virtue of which, meeting-houses and ministers should forever remain under their control, and after exerting themselves to procure the incorporation of Trustees of Ministerial funds, to be applied forever to the support of their present orthodoxy; after these and other manoeuvres of a similar character, all aiming to perpetuate their tyrannical and arrogant pretensions, finding themselves to some extent defeated, and rather receding from, than approximating, the pinnacle of power to which they were aspiring, they are now engaged in attempts, through the medium of Sunday Schools, Education Societies, &c. to give a direction to the religious and political character of the rising generation, and thus of making "A Grand Onset Against Sin," by turning out of and excluding from office every liberal minded man, and filling all offices in the government, from the highest to the lowest with thorough-going Evangelicals.

Alas, alas, for poor old sin,
When these go out and these go in.

The fire, the faggot and the rack, in their hands, will no doubt effectually banish all sin from the land. Depriving heretics of all civil rights, if they have any such rights, (which Dr. Ely says, and no doubt others of his stamp think, they have not) or, in the last resort, burning them at the stake, will obviously put an end to sin; for sin in heretics, arises, no doubt from the lusts of the flesh; consequently, destroying the flesh is destroying the sin. The good work has begun with the godly Mother of this godly progeny, the Church of Rome, and if they succeed in their projects, will soon finish it. But mark the foot-steps of Divine Providence. Even while Orthodoxy was the prevailing religion of our country, and, as it would seem, might have shaped our political system as its abettors chose, a constitution of government was adopted which recognized the civil rights of all the people, even of such infidels as Dr. Ely and Austin contemptuously speak. Yes, by the Constitution which God through our patriotic fathers hath given us, even infidels have civil rights; we all have civil rights; and with these civil rights our religious liberty is intimately blended. God help us to know, to duly appreciate, and to defend these rights. "The enemy indeed is strong, but 'if God be for us, who can be against us?' What wonders hath the Almighty wrought! How have our sentiments prevailed, and our numbers increased, within the short period of forty-five years, when the first Association was formed! There are now in the United States about two hundred preachers of our order; between four and five hundred Societies; more than twenty Associations; a competent number of able and well conducted periodicals, and every believer is, or may be furnished with books and pamphlets sufficient to aid him in all his inquiries on this important sub-

ject. Besides the spirit of inquiry is a-broad throughout the whole land, and the principles of civil and religious liberty are embraced and held sacred by, no doubt, a vast majority of the American people.—More than all, it is the will of Heaven that man should be free. "My counsel shall stand (saith Jehovah) and I will do all my pleasure." But, be it remembered, the purposes of God are affected through human agency. "By grace are ye saved, through faith." This "faith cometh by hearing, and hearing by the word of God. But how can they hear without a preacher, and how can they preach except they be sent? Let then the heralds of salvation go forth. Let them have approbation, counsel, and encouragement from the associated experience, wisdom and prudence, of those that have gone before them. Let their minds remain free. Let no sectarian dogmas constitute a test of their worthiness. Require in them a character for prudence, probity and uprightness, as indispensable prerequisites to a participation in the ministry. Let a subsequent departure from this standard of moral character abrogate their credentials. Be prompt and decided in suspending or annulling fellowship with the immoral and profligate. Let the glorious and heavenly doctrine not be dishonored, and hindered in its progress, by the dissoluteness of its advocates, but commended by their exemplary circumspection, kindness, and good will, "that others, seeing our good works, may glorify our Father who is in heaven." While we manifest, as in my judgment we ought to do, an utter aversion to the common idea of making a religious character consist in the profession, and a precise regard to ordinances, ceremonials and rites, let us with a determination which nothing shall change, exalt "the noblest work of God, an honest man," to a rank, in our estimation and favor, to which none but the truly righteous should be entitled. An honest man, if he be such from principles, of which we can only judge by the habitual conduct, although for want of pious pretensions, and fashionable exhibitions of devotion, he should be denounced as an infidel by the notorious Church-Covenanters and Concert-prayer, must be the imitator and disciple of "him who knew no sin, neither was guile found in his mouth." Such an *ODE*, "Yield up your hearts to him—Whatsoever ye would that men should do to you, do ye even so to them." Unhappily these things are less regarded, and in fact have given place, in the fashionable religious world, to characteristics which belonged to a sect, in the days of Christ's personal ministry, whom, more than all sinners besides, he most bitterly anathematized. I mean that sect which assumed to be more righteous than others, for their frequent and long prayers, their punctilious observance of the Sabbath, their readiness to pay tithes, their missionary enterprise, and the like. If that sect, the Jewish pharisees, were not in spirit and practice, the exact prototype of those who now claim to be exclusively righteous, condemning the honest, upright, benevolent person as desecrated of religion, stigmatizing him as a mere moralist, an infidel, and associating him with Deists, Atheists, and every odious and detested character, then mine eyes, and mine ears, and mine understanding have suffered the strangest illusions, and I am a hapless victim to the grossest deceptions. Such I am sure cannot be the case. I therefore strongly feel the weight of the Master's admonition in regard to such, and would urge it upon the consideration of my auditors, in those memorable words, "Beware of the leaven of the pharisees, which is hypocrisy." At the same time it behooves us, in attempting to avoid a Scylla, to be cautious lest we run upon the no less dangerous shoal, Charybdis.—Shun the allusions of a specious, pretending, formal, pompous religion; paint out its faults, and caution all to avoid them. But, let not a spirit of personal bitterness and animosity be engendered in the warmth of severe reprobation. Let us remember that into whatever errors others may have fallen, however pernicious the practices those errors may have originated, all mankind are nevertheless our brethren. "Be kindly affectioned one to another." "Do good unto all men, especially unto those who are of the household of faith."

*This original association was formed at Oxford, Mass. A. D. 1783.

On the decree of Election.—The supposition that God, by a sovereign act of his will, hath decreed that a part of mankind, shall be the exclusive objects of his favour, and heirs of salvation; that they shall be brought by his irresistible grace to eternal life and glory, is utterly incompatible with his impartiality, as a righteous Governor, and his love to the human race at large, as their common Father. According to such imaginary decree, the elect, by an arbitrary act of despotic will, are constituted a privileged order under the divine government, whom no penalty can reach, no law condemn; on whom grace and glory are so irreversibly settled, as to preclude the possibility of either being forfeited by any crime. That no such decree ever did or can exist, is evident; because God is no respecter of person; his

ways are equal, he does render to every man according to their works—sin and the ways of sin are inseparable.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, OCTOBER 1.

CHRISTIAN MIRROR

On the "Ossipee Excitement."

If the Editor of the Christian Mirror is not lost to all sense of common fairness, if he means to set any value on his character as a man of truth and veracity, we must demand, nay entreat of him—and we do so personally and most urgently,—to correct the grossly erroneous statement which he published in his paper last Friday on the subject of Rev. Samuel Arnold's whipping the little boy. The statement to which we allude we will give in Mr. Cummings' own words, promising that the quotation we are about to make professes to contain the gist of the "doleful stories of the Rev. Mr. Arnold, pastor of the Congregational Church in Ossipee, N. H.," related in "Universalist papers."

"In one fact all testimonies agree, viz: That Mr. Arnold chastised the child—further, that he chastised him severely; but the punishment has been exaggerated, by his enemies, to various degrees—so, that 'it took three hours to dress his wounds'—that 'his shoes were filled with blood'—that 'he was beaten till his bones could be seen'—that 'it took three physicians two hours and a half to pick out pieces of the shirt which were beaten into his back'—that 'he had fits, and was never expected to have his senses again'—and finally, he is dead; I was at the funeral—I saw the corpse laid in the grave."

Rev. Asa Cummings, Editor of the Christian Mirror, must certainly have known, that the above is cruelly unjust, and without any foundation in truth. "Universalist papers" never made the statements, as the "exaggerations" above mentioned; and Mr. Cummings must have known this, because the statements which he has quoted he could have copied from nothing but Mr. Arnold's own letter which he wrote and attempted to palm upon the Editor of the Trumpet. Mr. Cummings got those quotations from Mr. Arnold's letter—they are in that "persecuted" man's own language; and yet he endeavors to make his readers and the public believe, that they come from Mr. A's "enemies" and originated in "Universalist newspapers!" So cruel an attempt at fraud and falsehood we know not when we have seen in any editor. We repeat our demand on Mr. Cummings, as he regards his own personal reputation, to undeceive his readers on this point and let them know the truth.

We will show Mr. Cummings and our readers and the public where those "exaggerations" did come from. We will satisfy them that they came not from "his enemies," as Mr. C. boldly and without blushing says they did, but from Mr. Arnold himself; who attempted to impose upon the Editor of the Trumpet a false account of the affair and to induce him to publish it (keeping himself in the whole), so that he might prosecute that editor for defamation.

Soon after the fact of Mr. Arnold's treatment of the paper received a letter post marked Ossipee, and signed "Amicus"—a friend, pretending to give a true account of the affair, declaring that the child was dead, &c. and requesting that he would publish it in his paper.

Mr. Whittemore, suspecting the fraud, withheld the publication of the letter and took measures for ascertaining its author. Accordingly he sent the letter to Ossipee, with a request to a friend to trace out its origin. It was soon ascertained that it was framed by Mr. Arnold himself, and copied by his brother in law, the better to avoid detection. That he was the author of it, and that he wrote it for publication in the Trumpet with a view to make Mr. Whittemore, editor of the Trumpet, liable in law for the falsehood in it, Mr. Arnold was obliged subsequently to confess in writing over his own proper name. We make an extract from this letter. The parts which we have marked in italics are those quoted by Mr. Cummings verbatim—so that, as we said before, that gentleman could not have been ignorant that he was using the "exaggerations" not of "Universalist papers"—not of Mr. A's "enemies," but of the Rev. Samuel Arnold himself!

Here follows the extract from Mr. Arnold's letter to the editor of the Trumpet, which, by the way was not published in the Trumpet till sometime afterwards, and then only for the purpose of exposing Mr. A's attempt at imposition on Mr. Whittemore.

"March 22, 1830.

"Dear Sir,—I have not been a constant reader of your interesting paper, and I am, therefore not so well acquainted with its contents. I have not yet noticed any thing in its columns respecting the conduct of the Rev. Samuel Arnold, in abusing a child who lived in his family. However this may be, you cannot fail to be deeply interested in what I am about to state. Though I shall state from report, yet I am so near the spot where the unheard of scene occurred, that I am capable of judging as to the correctness of report respecting it. You will doubtless marvel and so do I. He whipped the child so bad that it took three hours to dress its wounds. It took two or three physicians two hours and a half to pick out pieces of the shirt which were beaten into his back. His shoes were filled with blood, and run over in a puddle on the floor. He was beaten till you could see his bones. He had fits. And finally, Mr. Editor, you cannot but have confidence in the testimony of one who affirms, that he was an eye witness and says, 'The child is dead. There are no words about it. I was at the funeral;—I heard the sermon; I saw the corpse; and saw the child laid in the grave.'"

After adding,

"And now, Sir, I trust you will publish this without fear or hesitation to the world."

The letter is signed

Those parts in italics are what Mr. Cummings has quoted and charged to the account of "Universalist papers"—Mr. A's "enemies," as the reader will see by recurring to the extract previously made in this article from last Friday's Mirror. And Mr. C. must have copied from that very letter. These being the facts, if the public can clear Mr. Cummings from a verdict of intentional falsehood, we shall rejoice.

After Mr. A. was found out as the author of the letter to the Editor of the Trumpet, the gentleman appointed to trace out its origin received a letter from Mr. Arnold in which he was constrained to acknowledge that the former one was written at his instigation. The following is an extract from his confidential letter.

It is under date of Ossipee, April 27, 1830.

"Although I did not write the letter, yet I

am just as guilty as if I had written it. Though I do not know that I have done any thing wrong in the desire which I have expressed [viz. that the Editor of the Trumpet should publish his account of the child's death,] or in the efforts that have been made, to have the letter published, yet if there is any blame to be attached to this desire, and these efforts, I wish to have it all charged to me."

The letter closes as follows:

"Instead of attaching the name 'Amicus' to this letter, I subscribe myself

SAMUEL ARNOLD."

This is the man of whom, in a subsequent part of the article in the Mirror, Mr. Cummings says:

"Mr. Arnold is a persecuted man. We do not believe the instance has occurred in New England, for the last thirty years, in which this epithet could be so appropriately applied. Never man had a stronger claim upon the sympathies, prayers, and kind offices of his brethren."

God forbid that Mr. Arnold should suffer unjustly. If we know ourselves, so far as our press is concerned, we will never, knowingly, follow a man—he be orthodox or heterodox,—beyond his actual deserts. Mr. Arnold has been indicted by the Grand Jury and now awaits his trial. On that trial all the facts must come out. We pledge ourselves, if they appear more favorable to him than has been represented, we will most cordially say so, and give him every charitable allowance. If, on the contrary, his inhumanity and fraud shall be established in Court, we must now make the request direct to the Editor of the Mirror, that he will let his readers know the verdict, and the evidence from which it shall be produced. If he does this, we shall consider him as making some amends for his attempt at deceiving his readers in the present case.

Hitherto we have stated nothing in relation to his treatment of the child which we and the public had not a right to believe to be facts. Nothing has yet appeared to show that they were not such. On the contrary, Mr. Arnold's own book, in which Mr. Cummings says, "the facts are given at length in the book mentioned above," (how does Mr. C. know this? Does Mr. C's sense of justice lead him to believe all the exparte account of Mr. A. because he is orthodox?) we say his own book confirms all that we have here stated as to the facts in the case. We ask Mr. Cummings to look at "the book" again, and tell us if Mr. Arnold does not acknowledge therein, that the child was given to him, fatherless; that he was only between four and five years old; that the difficulty arose from his not pronouncing gutter rights; that he first cuffed his ears repeatedly; that he then took him into the cellar; that there, he stripped off his clothes; that he tied one arm to a nail and held the other in his own hand; that he then commenced whipping his naked body with a bunch of green sticks, till they were all broken up; that he then called for and obtained more; that when the child failed, he used his horse-whip around his tender body; that the child complained of being "cold," "sick," "choking up," &c.; that he was about the business half or three fourths of an hour; and that after having "broken his will," he left him to the care of a lady to be immediately dressed, &c. We ask him, if according to the book itself, these things are not all facts? "Universalist papers" have stated no more than this; unless it be the additional fact, which Mr. A. among other things, that so badly was the little orphan wounded, that a physician was sent for to dress his wounds. In relation to this fact, the editor of the Trumpet, in his paper of Aug. 21, says:

"We have recently had a conversation with the physician who dressed the wounds of the child, and who, we believe, was the first who saw it after the deed was done. He solemnly assures us, that the account we published, so far from being exaggerated, is not full and does not make the matter appear so bad as it really was. He promises to send us his deposition in relation to things which he saw and heard, and concerning which it was impossible for him to have been mistaken."

These things being facts, why does not the editor of the Mirror state them? Is he willing his readers should know the truth? or are the orthodox under more than Masonic obligations to each other, to excuse, nay, to justify, the bad conduct of their brethren? From some things which we have seen in the Mirror, we might suppose that the orthodox were bound to defend and justify each other—"murder and treason not excepted." If such are their notions of civil justice and moral right, from orthodox lords, we say, Good Lord deliver this country.

OLD FASHIONED CALVINISM.

It is so seldom that our eyes are permitted to see in print an open avowal of old fashioned naked Calvinism, that when we do see it we are disposed to record it for the amusement of the present and the instruction of future generations. We have no disposition to disrespect the old gentleman. Reverence is due to the aged—especially "if it be found in the way of righteousness." Calvinism—we mean the Calvinism not of Dr. Beecher, nor yet of Prof. Stuart—but the Calvinism of John Calvin is a curiosity in the present day. It has it is true all the signs of decrepitude upon it—but it is still worth looking at once in a while. We will now give an exhibition, "without money and without price."

Some unknown friend from Washington—we always suppose people friends who do so friendly at—has sent us the "Minutes of the Eleventh Annual Meeting of the Columbian Baptist Association, held by appointment in the city of Washington Aug. 19, 20, and 21, 1830." We suppose it is sent on account of the curiosity on the title page—an avowal fairly and publicly made in the outset, half way down the title, in which it is stated that that Association maintain.

"The unity of God; the existence of three equal persons in the Godhead; the just condemnation and total depravity of all mankind by the fall of our first parents; eternal, personal, and unconditional election; the proper Divinity of our Lord Jesus Christ; the necessity of his Atonement, and its special relation to the sins of the elect only; justification by the imputed righteousness of Christ alone; effectual calling; perseverance of the saints; believers' baptism by immersion only; the Lord's Supper a privilege peculiar to baptized believers, regularly admitted to church fellowship; the resurrection of the body, and general judgment; the final happiness of the saints, and misery of the wicked, alike interminable; the obligation of every intelligent creature to love God supremely, to believe what God says, and practise what God commands; and the Divine inspiration of the Scriptures of the Old and New Testaments, as the complete and infallible rule of faith and practice;"

There it is—naked, bold, as you could wish to see the antiquated thing. Take your pick, gentle reader, of contradictions and inconsistencies;—they are "plea-

ty as blackberries." In truth the above on the title page struck us very pleasantly, and made us feel "kindly affectioned" towards the managers of the "Columbian Baptist Association," for we like honesty; we like to see men not ashamed of what they profess. The above is the written creed of all our orthodox churches in this region, we suppose; but how seldom can any one get sight of it! how few will dare come out and defend it! and when it is read over to the new convert in church, how very modestly the person whispers as he reads it! even in England, the late King, George IV. would never respond that part of the service where the Athanasian creed was repeated. We like openness, frankness and honesty; and must respect those virtues, even though they are unattractively connected with old fashioned Calvinism.

We find nothing very notable in the Minutes themselves. The business appears to have been done in harmony and brotherly love. For one thing we must give them great credit, hoping that what they have said will be thought of by Baptists in this region—particularly the first part of the following, by Rev. John Butler of East Winthrop.—In their Circular letter they say:

"We are not to be busy bodies in other men's matters—we are not to pry into the secrets of families or individuals; much less are we to assume authority over our brethren."

Among the Resolutions we find two that are somewhat curious: The first is a recommendation—a good one it is two, if it be after the example of King James' command—that the Bible be read in Baptist meetings on Sundays, and that Churches keep a Bible and an Hymn book in their meeting-houses, so that ministers and members may see what the Scriptures say.—The second is as follows:

"District churches are hereby notified that John Johnson, formerly Pastor of the Baptist church at New Brunswick, in New Jersey, and for some years past a member and Pastor of the church at Fryington, Fairfax Co. Virginia, was more than a year since, excluded from said church for gross immorality. The association having heard that said Johnson obtained from the church at Fryington a letter of high recommendation before his immoralities were known, it is desirable that this notice may attain a circulation sufficient to counteract its effect."

This is what we should call, casting a man "out of the Fryington into the fire." We caution our Baptist brethren hereabouts against Mr. John Johnson, a Baptist minister, formerly of N. Brunswick and Fryington.

"INDEPENDENT MESSENGER."

We notice in the last Christian Register, the Prospectus of a new Universalist paper of the above title, to be published in Milford, Mass. and edited by REV. ADIN BALLOT of that place. All we know of the necessity of a new paper, or the object of this proposed by Br. E. we gather from the Prospectus. It seems that it is to "defend the ancient doctrine of the 'Restitution of all things'—to advocate the doctrine of limited future rewards and punishments"—and "finally oppose the ultra Universalist notion, that there will be no future accountability or retribution for the deeds done in the body"—"endeavor to promote piety, morality, charity," &c.

We must take this occasion to say that we regret,—steadily regret, to see any papers started, or conducted in a manner to encourage parties in our order, on the subject of future or no future punishment. In our brethren entertain different opinions on this question—for peace and union sake let them enjoy them quietly. Indeed we are willing to see the question fairly and openly discussed in proper places, whenever it can be done in the spirit of love and fraternal inquiry. But we do seriously doubt the expediency of making our papers one sided on this subject. We hold, that our papers, which are professedly devoted to the interest of the general cause of Universalism, should take as their rule the Profession of Faith of the General Convention of Universalists which is, as follows:

Art. 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

Art. 2. We believe there is One God, whose nature is Love; revealed in One Lord Jesus Christ, by One Holy Spirit of Grace; who will finally restore the whole family of mankind to holiness and happiness.

Art. 3. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order and practice good works, for these things are good and profitable unto men.

These are the Articles of Faith of the General Convention; we approve their silence on the subject of future or no future punishment, believing that "whatsoever is more than these cometh of evil." As we regard things, our brethren, enjoying the fellowship of the General Convention, who publish papers professedly devoted to the general cause, should take the above as their rule and not devote them to sectarianism in our own communion. Let one paper run out against the doctrine of no future punishment, and the believers in this "option"—as Br. B. is pleased to call it;—and another, against the doctrine, and friends of the doctrine, of future limited punishment, and soon would be seen, what our enemies desire, our denomination split into hostile parties—weakened, if not destroyed.

At least, such are our views of this subject; and such has been the rule on which we have endeavored to conduct this paper. For adhering to this rule we have, it is true, in a few cases, called down or up the censures of a few on both sides who are strongly devoted to the different opinions before mentioned; but "these things do not move us." We shall continue to publish this paper on the principle of the Profession of faith of the General Convention. If others depart from this rule, or establish papers to promote strife in the order, we shall not follow them. If in this, we are at fault, let those condemn us who think the Profession of Faith of the General Convention is not enough, or those who are willing to stir up strife and create divisions in our order. We are for UNION.—Laying minor differences aside, we want to see the whole denomination united as one, on the general Faith, We regret to see any course pursued that has a tendency to produce a different state of things.

Br. Adin's paper will be started, we suppose, for the purpose of opposing the views of a large portion of the members of the General Convention. Such a purpose we cannot approve, however we could wish prosperity to the projector in every thing relating to the general good, and to his own private happiness. The paper is to be published weekly on a sheet of royal size (about two thirds as large as this) at \$1.50 in advance \$2.00 after sixty days or \$2.50 after a year. The profits of the publication are to be applied to the estab-

lishment of a liberal literary institution for the education of youth.

We have seen no notice of the proposed publication in any Universalist paper. We infer that the projector has not sent his Prospectus to Universalist editors. What does this mean? Does he mean to have no intercourse with us? The Prospectus, we perceive, is sent to the Christian Register, with "a particular request" to have it inserted in that paper—the Unitarian.—Does he think to repudiate the Universalists and court the friendship of Unitarians? According to what the editor of the Register says, in publishing his notice, we should hardly think he will succeed in the latter.

NON SEQUITUR.

The Editor of the Christian Register, speaking of the fact that he has inserted the Prospectus of Br. A. Ballou's proposed Messenger, is very careful to caution his readers in the following manner:

"We do not mean by this act to express our approbation of the views which it will support. We deem it proper expressly to state, that the tenet of universal restoration is not included among the articles of our faith."

We have inserted in this paper one or two advertisements of "Sheriff's Sales." We do not mean by this act to express our approbation of selling things at auction. We deem it proper expressly to state, that we are not a Deputy Sheriff nor an Auctioneer.

RELIGION IN ENGLAND.

WILLIAM IV. King of Great Britain, Defender of the Faith, &c. has issued his Royal Decree, requiring all his subjects, old men and women, young men and maidens high and low, throughout his Realm, on land or on sea, to become pious forthwith, under the pains and penalties of his sovereign displeasure! What a fine thing it is, to have a King who will put the requisitions of the Gospel in force by the authority of the civil magistrate. "Oh," says Dr.—of Philadelphia,—"oh," that we could have a decree sent forth from the supreme executive power of the U. S. requiring all the people to be orthodoxly pious throughout the land. Oh for the return of good old Cotton Mather's days, when no man was allowed to vote or hold office unless he belonged to the church." We have fallen on evil times truly. People are free to think for themselves; and it is left to the moral power of the Gospel alone to make men christian. Without racks and gibbets, fire and halter, there can be no such thing long as orthodox piety, every body will disbelieve the Bible and become infidels.

NEW SOCIETY.

We are happy to learn from the following notice of the legal organization of a Universalist Society in Strong, Me. which has been forwarded us for publication by Hon. Samuel Eastman, Senator elect of Somerset Co. that our brethren in that flourishing town have united in Society relation and have taken measures for the promotion of the cause of truth and virtue amongst them. God make them Strong in Mt. Zion, and grant them the refreshing dew of divine grace and the cheering beams of the Sun of Righteousness.

Strong, Sept. 14, 1830.

Mr. Editor,—A Society of Universalists has recently been formed in this town, under very flattering circumstances. At the first meeting, duly held, the following brethren were chosen Society officers for the current year, viz.

Ephraim Hartwell, Esq. Clerk.
David Thompson, } Assessors.
Maj. Seth Smith, }
Benj. Herrick, }
Samuel Eastman, Esq. Treasurer.
Davis Hackett, Collector.

Ministering brethren travelling this way, are requested to call on either of the above named persons. Could they favor the Society with a Lecture, their services would be gratefully received. SAMUEL EASTMAN.

UNIVERSALIST TRACT.

A venerable friend in Georgetown some time since expressed to us a wish that a Tract in reply to an orthodox Tract, a large number of which he saw for distribution in Philadelphia, entitled "Reasons for not embracing Universalism," might be written and put into circulation. He is not, probably, aware, that a Tract of the description he recommends, has been published entitled "Reply to Hawe's Reasons for not embracing Universalism." It was written by Rev. H. Ballou, 21, of Roxbury, and we must say is one of the most conclusive and well written articles that ever met our eye. We wish it might be in every family in the United States where Hawe's Tract has found access.

LIGHT IN SOUTH AMERICA.

By a recent arrival in New York from Porto Cabelo, information is brought that the Venezuelan Government had determined to grant a Free toleration of Religion, without distinction of Sect. The different governments of the earth appear to be rapidly coming to correct views on the subject of religious freedom. Hitherto no such boon has been granted to any Spanish American Republic, except Buenos Ayres, and even there it is not much better than the name.

UNIVERSALIST EXPOSITOR, NO. 2.

The October number of this valuable periodical has made its appearance. The articles are—"The final Judgment anticipated"—an article in the Spirit of the Pilgrims examined; Critical Remarks on Gen. iv. 15; The Sorrows of Jesus, Isa. liii. 3. A Dissertation on the phrases, "End of the World," "Last Days," "Last Time," &c. as used in the New Testament; God manifest in Nature, Rom. i. 20. Result of the proposition, that God is good to all, Ps. cxlv. 9.—Notice of recent publications; poetical.

We fear this work does not have the circulation which it merits. We recommend it to our brethren in Maine.

§§ The Address of Br. John Brooks on our first page this week, we intended to have presented our readers in our last, and it was then in progress for that number. It will be found a valuable and interesting article. Dr. Brooks is known as one of the most distinguished and efficient members of the Massachusetts Legislature.

DEDICATION.

We learn from the Cincinnati Sentinel, that a new Universalist Church in Cynthia, Kentucky, is to be dedicated on Saturday of next week. Following the dedication, a two days conference of Universalists will be held.

We find it impossible to publish this week the Proceedings of the General Convention. Rev. B. Ballou of Boston was Moderator and Rev. T. F. King of Portsmouth, was Clerk.

RELIGIOUS LIBERTY IN FRANCE!

It is with emotions of unmingled felicitation, that we announce to our readers the religious as well as the political freedom of that interesting nation—the French people. By an express Decree of the Chamber of Deputies, to which the new King Philip I, has most cheerfully given his Royal Assent, that article in the former Charter providing for an Established Religion, has been abolished—and all sects and denominations are placed, by the Supreme Law of the land, on an equal footing.—Catholics having no privileges over Protestants, and one sect of Protestants no pre-eminence over another. We hail this as a proud day for the world. France will not again descend into the dreary and cheerless regions of Atheism. The new Government—a limited monarchy—such as the good Lafayette himself desired for the French nation—a monarchy more limited than that of Great Britain—is firmly and peaceably established, after a three weeks Revolution, in the affections of the people; and under the influence of Republican Laws, we doubt not a new spring will be given to religious inquiry; and truth be the happy result. We say—all hail to the French! Theirs, we believe, is now the only monarchy without an established religion, on earth.

KENNEBEC ASSOCIATION.

The Kennebec Association of Universalists held its annual Session in Greene, yesterday and the day before. The Minutes of Proceedings will appear next week.

§§ It will be borne in mind that the Penobscot Association meets in Union next Wednesday. We do hope that ministers generally, and some persons as delegates from every Society will be present.

DEDICATION.

The New Universalist Chapel in Gray, Me. will be dedicated to the worship and praise of Almighty God on Wednesday the 13th of October next. Services to commence at half past 10, A. M. The Sermon will be delivered by Rev. H. B. Murray of Norway. Ministers of all denominations, of regular standing, are respectfully invited to attend.

THEO. M. STINSON, } Committee of
JAMES FORD, } Dedication.
CHARLES LIBBY, }

PENOBSCOT ASSOCIATION.

The Penobscot Association of Universalists will meet in Union, on Wednesday and Thursday, the 6th and 7th of October next. It is hoped that every Society within the limits of this Association will be duly represented in Union. WILLIAM FROST.

NOTICE.

§§ The KENNEBEC ASSOCIATION of Universalists will be in session at Greene, Me. on Wednesday and Thursday, the 29th and 30th of September. A punctual attendance of both Ministers and Delegates is respectfully requested.

NATHAN C. FLETCHER.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

FARMINGTON CAMP MEETING.

Farmington, September 1, 1830.

Mr. Editor,—I take the liberty to forward you a brief account of the Methodist Camp Meeting recently held in this town. Being engaged in farming concerns it was inconvenient for me to devote much time to that object. I saw enough however to create a settled disgust in my mind, which time can never erase. At the present enlightened age we at least look for something in respectably religious assemblies that comes within the bounds of decency; but here was a vast assemblage of people whose apparent object was a great frolic. The preachers appeared to vie with each other in bellowing out the most abusive epithets against those who could not accord in sentiment with their extravagant notions. I do not know whether to call this scene, a tragedy or comedy, as it in a great measure parodied both. One of the principal leaders in this farce resembled a mad man more than a rational being. The meeting unquestionably received its character in a great measure from this raving delirium. His first object, I was told was to awe the people to submission by expatiating largely on his muscular powers, the mighty pugilistic feats he had performed, and the dread consequences that would result from an encounter with his herculean strength. He announced beforehand that he had the misfortune to be very popular in this section of the country, it was therefore necessary that he should give notice when he should pour forth the mighty torrent of his eloquence. A greater bragadoecia and egotist never before appeared in the character of a gospel minister. His discourse consisted of a philippic against Universalism, in which he demonstrated to the most enlightened part of his audience, that he had studied the paper called the "Anti-Universalist," more than his bible. That you may see the opinion he entertained of his "own mighty self," it is only necessary to inform you that he used the pronoun I 120 times before he resumed his seat. There was nothing like the shadow of argument in his discourse. It consisted in low blackguardism which he had probably borrowed from his betters. Charity appeared to have no place in his heart. Instead of being clad with humility, he was bloated up with pride and self-sufficiency. Instead of bearing the message of salvation to the listening multitude, his brow was clad with artificial terrors. To many of the rest he imparted his contaminating influence. More horrid than "ten furies," they stalked about in all the pomp of magisterial greatness.—Intoxicated with vanity, they appeared to despise the earth beneath them and the assembly before them. Is this too highly coloured? I appeal to all present, who were not drunk with the poisonous draught of religious enthusiasm, and they will protest that it is not.

The congregation were now told by this modern "Goliath of Gath" that an exhortation would be given; when up started a young frothy coxcomb partly manufactured in the Readfield Seminary and exhibited a deep concern for the souls of the people, lest God should not take care of them! Like the school-boy who had forgotten his lesson he hesitated and repeated until the audience with the exception of a few brazen females simultaneously covered their faces. In order to give the people an impression of his profound learning, this stupid blockhead repeated in Latin the letter of Julius Caesar to the Roman Senate, which has ever been admired for its pith and brevity "Veni, Vidi, Vici" when forth stepped the "Lord of the manor" and gave us the English "I came, I fought, I conquered,"—Vidi, I fought!! They have told us repeatedly that they are very pious and

godly; who now can dispute their learning? Now for the "praying ring." Did you ever hear of such a ring before? A circle was formed and round it, these master spirits stalked with their canes uplifted like Neptune's trident. Their throats resembled the crater of Etna from which issued torrents of burning lava. The people were told with the voice of thunder to make one mighty effort and God would appear, when a great multitude put forth all their strength and were immediately assured that "God had come." A most contemptible scene ensued. Parents dragging their children through the crowd, hysterical females and ignorant old women pressing their way to the consecrated spot, here a preacher bellowing like one of the "bulls of Bashan," there a group of visionary fanatics "storming heaven" with one united roar; here a frantic female with her dishevelled hair, prostrate upon the ground, her eyes darting fury, like Spencer's fairy Queen, "stuffed with frenzy up to the throat;" the whole, I say, presented a picture revolting in the extreme both to reason and humanity. The leaders in this disgraceful affair appeared to exult in that which should have covered them with confusion. That the whole was under the control of a few leaders was evident from the consideration that a word from them and they would almost make the "celkin ring," and then again they were as silent as the house of death. Now says Mr. B. engage in secret prayer; and to render them more ardent he exclaims "Look up! look up!" at which their heads arose as if by one general impulse, with mouths distended wide. Now you know that we have not always the command of our risible faculties. In short who could retain their gravity, whilst beholding a spectacle so perfectly ridiculous? How long will such duplicity be practiced on the credulity of mankind?—That there was nothing supernatural in the whole of this concern is obvious from the very acknowledgment of him who was the principal actor in the scene! "I could (said he) give you a philosophical reason for this!" We would save him that trouble by stating that he has been anticipated in this. Modern revivals have been accounted for on natural principles. Mr. —, as if by accident, blundered into one truth, though I think it was contrary to his intention.

To me this was in some degree a profitable meeting, as it presented to my mind, a lesson which may be of use in subsequent life. Being educated a republican I early imbibed and always cherished an utter detestation of monarchy; but here were practically illustrated the baneful effects of an absolute despotism! How dangerous would be the experiment of clothing an individual with unlimited authority!

I have been led to this reflection by witnessing the improper use made of the brief and limited power which the principal leaders in this disgraceful affair professed to have rested in their hands. Ignorance and cowardice are the sure companions of superstition and tyranny. Never was there a more striking illustration of the proverb, that "small minds become giddy by elevation." Standing in the crowd as a spectator and critically observing the transactions within the "ring," one of the preachers advanced towards me with the exclamation "this is no Universalist brother!" Another approached me with hasty steps whose countenance I indistinctly recollected, in a manner and style inconsistent with the character of a gentleman, to whom I should have shown a proper respectment, had it not been generally known for a number of years that he was a fool. Every point in his countenance was an index of his folly. This treatment to me was observed by a number of the Methodists and they requested me to present a complaint to one of the presiding elders. A statement was immediately made to his Popishness, Mr. L. who requested me to attend a conference at the Ministers' tent. The place resembled a gloomy prison. My Lord the King, immediately assumed a menacing aspect. The fool above mentioned, spat down on his hams in one corner of the cell. His eyes resembled an owl's, his head, that of a baboon, his mouth by some singular enchantment extended from ear to ear. You appear disposed (said I) to come to loggerheads. My shoulders, you perceive are broad, and "this iron lace will never bow save to him who made me free." "There is no redress for you here," exclaimed his Holiness the Pope, "I have set several to watch you." Upon which I turned my eye upon the fool in the corner who nodded with a sort of significant grin. Is this the court of the inquisition? or is it Pandemonium? Not a word could be uttered. No explanation could be made. The fact is my presence annoyed them, and one openly expressed a wish for me to leave the ground. I can compare them to nothing more appropriate than a set of conjurers who impose on the credulity of the ignorant and then only. Their whole conduct reminded me of a passage in Hudibras:

"Doubtless the pleasure is as great
In being cheated as to cheat—
As looking on feel most delight,
Who least perceive the juggler's slight;
And still the less they understand,
The more admire the slight of hand."

I now take leave of this disgusting subject and hope that when I am so far lost to self-respect as to mingle among those who are so destitute of every principle of decency and good manners as grossly to insult all who cannot accord with them in religious belief, that I may be looked upon as voluntarily forfeiting the friendship and esteem of every person who is worthy the character of a gentleman or christian.

CINCINNATUS.

* A favorite expression with them.

The above is very severe—more so than we could have wished it had been,—but the writer is responsible for the severity; and, indeed, if all we have heard of the strange transactions at the Farmington Camp Meeting be true, we must believe they merit plain dealing and severe censure. When men under the sanctions of pretended piety, will outrage the laws of common decency and good breeding, the interest of society requires that their conduct should be publicly reprobated.—Ed.

[For the Christian Intelligencer.]

Mr. Editor.—I perceive by "Zion's Advocate" of the 10th inst. that the editor of that paper promises to bestow some attention upon the communications of "A Roman Catholic," provided the writer will furnish him with his name. Of Mr. Wilson's motives in seeking the information he appears desirous of obtaining, I profess myself ignorant. He has not stated them. If he will make me acquainted with them, and if, upon reflection, they should appear to be reasonable, I shall not withhold from him the name of the writer who has taken the liberty to address him through the medium of the "Intelligencer."

With the just wishes of any one, when in my power to oblige him, I hope I shall never refuse to comply. Under circumstances, however, similar to Mr. W.'s, I should not be very anxious to learn the name of an opponent. The only question at issue between us are, whether the catholic doctrine of "satisfaction" has been correctly stated, or whether it has been misrepresented in the "Advocate." I have maintained, and have furnished evidence to prove, that it has been misrepresented, but I have not accused him of having wilfully misrepresented it. His character has not been assailed by me. If he can prove that he has given the world a fair statement of our doctrine, I have no objection to his doing so; but if on inquiry he should find that he has been deceived, he will be bound not only as a christian, but as an honest man, to acknowledge his mistake, since it has led him to bring a groundless charge against others.

Mr. W. is not the first writer of talents and learning who has handled the subject of catholicity without having previously obtained a correct acquaintance with it. He is not the first writer on this subject who has been imposed on by the misrepresentations of unprincipled men. The last number of his paper furnishes an instance of another mistake on his part in the admission of an article in which the appellation of venerable is bestowed on the famous Latimer. Of this prelate many fine stories are told; but notorious facts go to destroy the exalted character which many writers have claimed for him. He was nearly as abject a slave to the cruelty and intolerance of the tyrant Henry VIII. and afterward to the resentment of the Protector Somerset in the reign of Edward VI. as any of the courtiers of his day. It would be ridiculous in catholics to speak of the venerable GARDINER! or the venerable BONNER! With equal propriety do protestants speak of the tyrant Cromwell, the venerable Ridley, or the venerable Latimer. The characters of all of them, if inferred from their genuine histories, are indefeasible.

I remain, Mr. Editor, your obliged and obedient servant. — A ROMAN CATHOLIC.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, OCTOBER 1, 1830.

INTERESTING NEWS FROM FRANCE.—The latest news from France is of great interest. The Chamber of Deputies, having declared the Throne vacant, have invited Louis Philip to take the Crown, subject to many limitations. He has accepted the invitation, and is now known as "Philip I. King of the French." On ascending the Throne, the good Lafayette took his hand, and observed in presence of the Chambers, that the object of his prayers and labors for more than half a century were now accomplished. The new Government of France is as liberal as that nation can bear—a very limited monarchy. The King is subject to the voice of the people, expressed through their Representatives. He is himself a republican, and glories in the tri-colored cockade—the badge of republicanism in former times. It is said he has ordered the remains of Napoleon Bonaparte to be removed from St. Helena to France.

The Charter, for violating which the French drove off Charles X. and "took France," has been re-modified and made still more liberal. The establishment of a national religion has been abolished. France is free. This a Revolution of only three weeks continuance, has resulted in the quiet establishment of a government approaching as near a Republic as the condition of France will allow. The hand of the venerable LAFAYETTE is seen in the whole of this Revolution and the rearing of the new Government. It seems as if some wise and good Providence had designed that man for the liberation of his country. In early life, his attachment to republican principles, led him to cross the Atlantic and take a glorious part in our struggle for Independence. Here he profited by the counsels of the great Washington; and now he has been preserved to a very advanced life, as if to give direction to the storm of Revolution and to guide the destinies of the French to a happy issue. He has acted an important part in the drama of life. He now sees his first wishes gratified. He has fought a good fight and finished his course gloriously. Well may he be ready to say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

CENTENNIAL CELEBRATION.—The second Centennial anniversary of the settlement of Boston, was celebrated with great parade in that city on the 17th ult. President Quincy, of Harvard University delivered an Oration on the occasion, which was received with universal admiration. Poems were also delivered by Charles Sprague, Esq. and Rev. J. Pierpont.—The day was very fine, and all classes of the citizens joined in the celebration. The processions were of very great length. We have noticed in the Boston papers a very respectful Letter, addressed by Hon. W. Sullivan, Chief Marshal, to him who shall be Chief Marshal at the next centennial celebration, accompanied by his badge of office. We fear that 100 years hence, a wiser generation than the present, being made acquainted with this fact, will adjudge the present generation a very vain and childish one.

The Boston Gazette doubts whether there are 60,000 voters in the State of Maine. We have no doubt that there are 75,000. In this town alone 270 voters or one third of the whole number, did not vote for Governor at the late election. It is true that many of "the sick, the lame and the blind" did go to the polls; and have they not equal rights with those who are more fortunate in respect to bodily strength and comforts? It seems to us much to the credit of those, that in spite of their bodily infirmities they possessed spirit enough to exercise their privilege of voting—while thousands who had no apology for remaining at home totally neglected or forgot their duty, for we conceive that it is the duty of every man to vote, who has the right and can exercise it.

MILITARY REVIEW.—On Friday last, the Regiment consisting of the troops belonging to this town, Hallowell and Augusta, under Lt. Col. Shaw, of this town, was paraded in the latter town for inspection and review, and was reviewed by Gen. Plumer of Gardiner. The day was fine—and much rum, gingerbread music, &c. was sold. Thus enliven the military campaign of 1830.

Tuesday last was assigned for the execution of J. F. Knapp, in Salem. We have not learned the particulars of the execution.

Latest from Europe.—The ship Alabama at New York from Liverpool, brings London dates to Aug. 17. A brief summary of their contents must suffice.

The principal subject of interest in the Paris papers of the 14th August, is said to have been the charge of high treason preferred against the Ministers by M. Salvette, in a formal speech on the day previous.

The movements in France had produced some ferment in the Southern parts of the Netherlands; and considerable panic in the German States. The Grand Duke of Baden on learning what had happened at Paris, ordered the bridge of Kehl to be destroyed.—Bank Shares fell at Vienna more than six per cent. The policy Prussia would pursue could not be ascertained. According to the Bordeaux papers there was a rising in several of the provinces of Spain, but the accuracy of the accounts was doubted.

Intelligence had been received at Marseilles that the French army at Algiers, on hearing the account of the revolution in Paris, unanimously gave in their adhesion to the new government. A few old soldiers exclaimed "Long live Napoleon 2d!" This cry, however, was soon drowned.

General Bertrand is appointed Chief of the Polytechnic School.

The Duke de Broglie, the minister of the Interior, is Editor of Le Globe.

The great majority of the French Chamber of Peers, comprising many of the old nobles, had sworn fealty to the new Charter and Louis Philip First.

By the ordinance of Louis Philippe the ancient seals of state are suppressed, and the seals are hereafter to represent the arms of Orleans, surrounded with the devices and the legend, "Louis Philippe, King of the French."

Vice Admiral Duperre, is raised to the rank of Admiral.

Paris, Aug. 12.—The King has appointed the following Ministry:—Foreign affairs, Count de Mole; of War, Gen. Gerard; of Finance, Baron Louis; of State, Duke de Broglie; of the Interior, Guizot; of Justice, Gen. Sebastiani.

All etiquette and court dresses were banished from the family of the Duke of Orleans on his accession to the throne. The Duchess of Orleans, now Queen of France, appeared in a plain bonnet and ribbons—the Duke himself walked about in plain clothes, arm in arm with one of the deputies—talking as free and familiar as a President of the United States. This is, probably, one of the most singular changes which the Revolution has brought about. The next monthly fashions from Paris will be all changed. Simplicity will be the go—so our American ladies may prepare to reform their ornaments and draw in their sleeves.

Rattlesnakes are dangerous playthings.—The Traveller states that Mr. Dunlap, one of the keepers of N. E. Museum, was on Tuesday bitten by one of a large number of rattlesnakes, kept in that collection of the wonders of nature and of art. It appears that when in the act of rousing these reptiles by raising the lid about an inch, and teasing them with a feather brush, Mr. D. turned to speak to a gentleman, and one of the largest snakes darted his head through the opening, and thrust his fangs into his little finger with such force as to reach the bone. Mr. D. tied a cord tightly round the finger immediately. A physician cut off the flesh, inserted caustic and prescribed a dose of spirits of turpentine and sweet oil. The whole hand swelled exceedingly, accompanied with a prickling sensation. About eight o'clock in the evening, there was a partial stricture about the lungs, and difficulty of taking a free respiration, together with the prickling sensation over the whole system, and an acute fit, that gave fearful indications of a free diffusion of the poison through the circulation. A large dose of opium relieved the patient of the spasm—and a continued use of it has properly overcome the tendency to such paroxysms. An application of salt and vinegar, constantly applied to the hand and arm, has kept the inflammation under subjection. The limb is still very much swollen,—the tongue coated, and a slight degree of fever exists, but a happy recovery is fully anticipated.

It is said that one of these venomous reptiles made his escape from the Museum last summer into Court-street, where he was killed. They should be kept more securely.

A rat put into their den a short time since, was bitten by most of the snakes, and died in about six minutes.

The venerable CARROLL of CARROLLTON, attained the full age of ninety-three years on Monday last, the 20th inst. The party which was seated at his hospitable board on the occasion numbered between thirty and forty persons, including, besides the immediate members of his family and several esteemed personal friends, the Hon. Wm. T. Barry, Post Master General, Major Lewis of the U. S. Treasury Department, and Count De Meun, late Charge d'Affaires of France near this Government. The venerable patriot was in remarkably good health and excellent spirits, and received his guests with the most cordial hospitality.—Baltimore American.

The Treasures of Algiers.—An eye witness who entered the Treasury of the Dey of Algiers soon after the capitulation, gives the following account of the immense treasures found there.

"One apartment only had no repository round it. The floor was covered to the depth of 3 feet with Spanish dollars. There were also diamond necklaces, silver vases, &c.—When I entered several men were employed in taking up the silver and gold with a shovel, and putting it into a scale, which was emptied into chests containing about 60 kilogrammes of gold, valued at 3000 francs the kilogramme. Some was also put into barrels to be sent to France. The coined silver which has been found is supposed to amount to 1800 cubic feet, besides chests filled with gold bars and doubloons."

A Skilful Politician. A skilful politician is like a juggler; if he can only fix the minds of the multitude upon one old conceit, he can always play off his tricks before their eyes with complete success. When a political juggler tells you what you should keep your eyes upon, always watch him, and see what his eye is upon. Few men pretend to serve others, when they do not aim, in the first place, to serve themselves.

It would seem that the "working men" near London have been busy at the polls.—Southwark sends to the Imperial Parliament, Mr. Harris, a hat maker.

Legal Murder.—The Hampshire Sentinel gives on the authority of a gentleman from Green Bay, an account of "a murder outright," at the execution of the law:—A soldier was condemned to be hung for the murder of an officer in whose charge he was. About the time the execution was to take place, a change of sheriffs was made; the old sheriff said he would not hang a man to go out of office upon, and the new one said he would not hang a man to go into office upon. The judge appointed a half-breed for executioner, who knew nothing of the duty, which the event showed. The culprit, after he was swung off, was heard to breathe, at the distance of several rods, for half an hour, and life was not extinct for three-fourths of an hour.

The news of the events in Paris was carried to Brussels by pigeons—and as a Pigeon cannot carry more words than a Telegraph, the art of laconic writing is necessarily in request. One of them is said to have borne this pithy sentence:—"Paris up—the King down—the Ministers off!"

Capt. Lurvey arrived at Newburyport, saw Wednesday morning about 3 leagues east from Cape Ann, the SEA SERPENT about 50 yards off, swimming in towards Ipswich Bay, it appeared to be about 40 or 50 feet long on the surface of the water. He is sure it was a Serpent, and although heretofore an unbeliever in the existence of the Sea Serpent, he cannot now doubt of its reality.

Hon. John Quincy Adams has been nominated in the Hingham Gazette as a candidate for Member of Congress from Plymouth, in place of Mr. Richardson, who declines being a candidate for re-election.

Another Steam-boat Disaster.—The William Peacock, bound from Buffalo to Detroit, burst her boiler, killing 5 outright and scalding 20 badly. Among the dead are 4 children of Mr. William Johnson of Dover, Windham Co. Vt.; 2 children of Mr. Isaac Palmer of the same place.

Mr. Cazneau Paltry, recently of the Theological School at Cambridge, has accepted the invitation of the Unitarian Congregational Society at Washington, D. C. to become their minister.

It is said that Sir Walter Scott will realize for his interest, which is one half, in the revised editions of the Waverlies, 60,000*l.* and that Heath, the engraver, will make 20,000*l.* by his illustrations.

Death of a Horse by lock jaw.—It is stated that a horse, valued at two thousand dollars, lately died of the lock-jaw in Duchess Co. N. Y. in consequence of running a small stub in his foot.

TO THE EDITOR OF THE ARGUS notice that in copying the census table from our last, the printers of that paper neglected giving the usual credit. Its preparation cost us some labor, and the design, we believe, originated with us; we hope therefore to be excused for desiring to receive all the credit it may deserve.

TO CORRESPONDENTS.

We regret to be obliged to defer the publication, even for one week, "Thoughts on the Physical and Mental Constitution of Man," No. 3, but must do so now. The reader will be glad to perceive that it has come to hand, and he shall see it in our next.

"Absent Son," must give us his name before we can publish it. "I alone am responsible" for the facts stated in the letter—aye, but how are we to get at his responsibility as long as he so carefully keeps himself *incog*? "E." must mount a different jade before he can ride poetically into fame.

APPOINTMENT.

The Editor has an appointment to preach in Bath, in the South Meeting house, on the 10th inst. a week from next Sunday.

MARRIED.

In Bowdoinham, on the 19th inst. Mr. Patrick Kincaid, of Brunswick, to Miss Sophia Curtis, of Bowdoinham.
In Brookline, Ms. Mr. William Dewey, of Augusta, to Miss Susan Bond, of Boston.
In Brunswick, Capt. Redford D. Tallman, of Dresden, to Miss Jane Booker.
In Portland, Mr. Joseph R. Thompson to Miss Martha C. Rogers.
In Pittston, Mr. Timothy W. Yeaton, of Hallowell, to Miss Susan Ann Hoyt, of Augusta.
In Bristol, Mr. Alexander Greenleaf to Miss Nancy Hanly Fossett.
In Pittston, by Rev. J. H. Ingraham, Mr. William Cutts to Miss Rachel Jackson.

DIED.

At Pensacola, Aug. 27, Robert M. Rose, Esq. Master Commandant in the United States Navy, and commander of the U. S. ship Erie.
In the Parish of St. Martin, Attakapas, Maj. Isaac L. Baker, formerly of the U. S. Army, and during the last war, attached to the staff of Gen. Jackson.
In Brunswick, on Tuesday of last week, Mrs. L. E. RAYMOND, wife of Mr. Anthony C. Raymond, aged about 30. In the death of this estimable female society has lost one of its most valuable members. Suddenly cut off in the midst of her days, she has left a husband and four children in deep bereavement. But two weeks before her decease we were at Dr. R.'s house and shared in the hospitality of his then happy family. Mrs. R. then was in perfect health. The next intelligence that reached us, conveyed to us the news of her death. How uncertain is life. Most sincerely and affectionately do we sympathize with Mr. Raymond in this mysterious dispensation of Providence. God grant him, and his motherless children the smiles of his love continually.
Her funeral was attended on Thursday, and a discourse was preached by Br. Bates, of Turner. The number of sympathizing friends and neighbors, who attended on the occasion was very large. The procession that followed her to the grave is said to have been the largest that ever moved on a similar occasion in Brunswick before.
In Wilton, on the 15th inst. Mr. Noah M. Gould, aged 72 years. Mr. G. was a soldier of the Revolution. For many years till his death he was a firm believer in the salvation of the world through Jesus Christ, and through life sustained the character of an honest and upright man. His funeral was attended by the writer of this notice, and a discourse delivered from Eph. i. 13, 14, to a large and attentive auditory. [Comm. by Z. T.]

MARINE JOURNAL.

PORT OF GARDINER.

Thurs. Sept. 23.—Arrived, Sch's Rising-Sun, Elbridge, Dennis; Liberty, Blanchard, New Bedford; Sch's Rapid, Calf, Portland; Alexander, Bennett, New Bedford; Nancy-Hervey, Phinney, Sandwich; Orbit, Phinney, Falmouth.

Sailed, Sch's Caroline, Sears, Sandwich; Betsey, 2-Polly, Baker, Dennis; ship Carroll, Battles, Plymouth.

Friday, Sept. 24.—Arrived, brig Adaline, Nichols, New York; Sch's Oaklands, Tarbox, Boston; Belinda, Stenas, Boston; Mind, Weymouth; Salmon, Roper, New Bedford; Demer, Polk & Nancy, Osgood, Newburyport; Warringtons, Wait, Boston; Nancy, Chase, Falmouth; Wm. Barker, Robins, Boston; sloopa Enicet, Perry, Warren; Amelia, Perry, Sandwich; Commodore-Perry, Perry, New Bedford; Liberty, Perry, Sandwich.

Saturday, Sept. 25.—Sailed, sch's Catharine, Marston, Boston; Three-Sisters, Brookins, Boston; sloopa Hiram, Perry, Barnstable; Rapid, Calf, Portland.
Sunday, Sept. 26.—Arrived, sch's Charles, Kitt-field, Manchester; Three-Sisters, Philbrook, Ipswich.
Monday, Sept. 27.—Arrived, brig Splendid, Barstow, New York; sch's Ezra-Ann, Mosser, Boston; Mary, Jackson, do.; sloop Edward, Sweet, Ipswich.
Tuesday, Sept. 28.—Sailed, brig Shamrock, Haskell, New Orleans; sch's Elizabeth, Marston, Boston; sloopa Orbit, Phinney, Falmouth; Alexander, Bennett, New Bedford; Hervey, Phinney, Sandwich.

A GOOD OFFER.

THE subscriber, wishing to change his situation in business offers for sale his whole establishment (situated in Fairfield, at Kendall's Mills, on the stage and river road, three miles above Waterville village), consisting of a large convenient two storied house, nearly finished, well situated for one or more families or for a public house; attached to which is a convenient well of water and about an acre of valuable land, situated for a garden or building lots. One half of a new saw mill built by Capt. William Kendall on his thin saw reciprocating principle, which promises to do good business. An undivided half of a new manufacturing establishment consisting of a large and convenient building well finished—furnished with a shingle machine; a machine for sawing staves; the machinery for carding wool dressed cloth, a rope spinner and three looms, with a well established share of custom in carding and dressing, and in reeling Satinette and other cloths. Also a blacksmith's shop with advantage of water power. Said establishment is situated in a growing village—on a never failing water privilege, is surrounded by a beautiful and flourishing country, and offers a rare opportunity to a business man of some capital. The whole or any part of said establishment will be sold on very liberal terms. For particulars inquire of the subscriber, ALPHRUS LYONS, Esq. at Waterville, or Messrs. ROBINSON & PAGE, at Hallowell.

MILTON PHILBROOK.

Fairfield, Kendall's Mills, Sept. 20, 1830. 40-6

COLOURING.

THE real Indigo Blue coloured in good style, and Saffronette manufactured at the Factory of the subscribers, at short notice. Orders by stage or otherwise promptly attended to.

PHILBROOK & MINTIRE,

Fairfield, Sept. 20, 1830. 40-6

GARDINER BANK.

A MEETING of the stockholders of the Gardiner Bank will be held at said Bank, on Monday the fourth day of October next, at 3 o'clock, P. M. for the purpose of choosing five Directors for the year ensuing, and also to determine whether they will petition the Legislature for a renewal of the charter of said Bank.

Per order of the Directors,

S. KINGSBURY, Cashier.

Gardiner, Sept. 13, 1830. 38

NOTICE.

THE subscriber having made a change in his business, hereby gives notice that all demands due him must be paid forthwith, or they will be left with an Attorney for collection.

The business will continue to be carried on in all its branches at the old stand, by JAMES BOWMAN & CO. where all customers and the public generally are invited to call.

Gardiner, Sept. 18, 1830. 39

COLLECTOR'S NOTICE.—TITSTON.

NOTICE is hereby given to the non-resident owners and proprietors of land in Falmouth, the county of Kennebec, that they are taxed in the bills submitted to me the subscriber, collector of said town for the year 1830—as follows, to wit:

Eben's William-on—20 acres improved land, \$7.68

76 acres unimproved do. 2 buildings,

And unless said taxes and all necessary intervening charges are paid to me the subscriber on or before Monday the twenty-seventh day of December next, so much of said land will be sold at public vendue at the store of Stephen Young, in said Falmouth, at ten o'clock,

A. M. on said 27th day of December next as will be necessary to discharge the same.

WM. TROOP, Collector.

Titstons, Sept. 24th, 1830. 40

FOR SALE OR TO LET.

A well situated on the shore of the Kennebec River, near the lower bridge, formerly occupied by Joseph McCausland. For further particulars inquire of RICHARD CLAY.

Gardiner, Sept. 23, 1830. 39

TALLORENG.

ROBERT WILLIAMSON tenders his thanks to his friends and the public for their patronage and respectfully solicits a continuance of their favors. He would also inform them that he still carries on the business at his old stand, opposite E. H. Carr's hotel in Gardiner, where every exertion will be made for the accommodation of his customers; and he pledges himself that their garments shall be made before the last of the season. The workmanship of all garments made at his establishment he warrants to be of the nearest style, and in a faithful and workmanlike manner.

Having had considerable experience in cutting, making and trimming Military Uniforms, he would give notice to those who have occasion for them, that they can be accommodated at his shop at short notice, and he can assure them, that they shall be made after the most approved patterns, and according to law.

Gardiner, Sept. 10, 1830. 37-3m

ADMINISTRATOR'S SALE.

BY virtue of a licence from the Judge of Probate for the county of Kennebec, will be sold at Auction on Monday the 25th day of October next, (sale to commence at 10 o'clock in the forenoon on the premises) so much of the real estate of STEPHEN JEWETT, late of Gardiner, in said county, deceased, as will produce the sum of nine hundred and forty-five dollars for the payment of his debts, and incidental expenses. Said Estate is situated in Gardiner village, being lot No. 3, and containing several good house lots. Also a large two story Dwelling House, with the lot on which it stands, being part of the same lot No. 3. Also a small FARM, containing about 40 acres, being part of lot No. 22, on the Brunswick road, so called, about two miles from the village of Gardiner.

WM. H. JEWETT, Adm'r.

Gardiner, Sept. 22, 1830. 39

SALE AT AUCTION.

TAKEN on Execution and will be sold at public vendue to the highest bidder on Saturday the 13th day of November next, at ten o'clock in the forenoon, at E. M. Lellan's Hotel, in Gardiner, all the right in equity which Josiah Sprague, of Gardiner, has of redeeming the following described premises, to wit—a certain lot of land and buildings thereon, situated in Gardiner, being on the road leading from Kennebec river (between A. S. Chidwick, Esq. and John P. Hunter's lot) to John M. Causland, adjoining land owned by B. Elwell, J. Plaford, M. W. Ward and Joseph M. Causland, containing about twenty acres, being the same where the said Sprague now resides.

EZEKIEL WATERHOUSE, Constable of

Gardiner, Sept. 16th, 1830. 39

CONSTABLE'S SALE.

TAKEN on Execution and will be sold at public auction, on Saturday the sixth day of November next, at ten o'clock, A. M. at the house of E. Lellan, of Gardiner, in said county, all the right in Equity which Nathaniel Marston has to redeem a certain piece of land (with the buildings thereon) situated in said Gardiner, on the west side of the road leading from the Litchfield Road, so called, through the Horse Shoe Pond settlement bounded northerly by land of James Littlefield; southerly by land now occupied by Caleb Taylor, and being the same land on which the said Marston now lives.

A. PLUMER, Constable of Gardiner.

Gardiner, Sept. 17, 1830. 39

LOST.

ON Tuesday the 21st inst. a WALLET containing Ten Dollars, and a Note for Fourteen Dollars with several endorsements. The person finding the same shall be suitably rewarded on returning it to the subscriber.

L. L. MACOMBER.

Gardiner, Sept. 23, 1830. 39

WANTED.

200 BUSHELS of FLAX SEED, by

A. T. PECKINS.

POETRY.

From the New-York Annet.

The following beautiful Hymns, written by Mr. Wild, were sung at the dedication of the Corinthian Hall, in Lombardy-street.

I.
Whilst far and wide thy scatter'd sheep,
Great Shepherd! in the desert stray;
Thy love, by some, is thought to sleep,
Unheeded of the wanderer's way;
But Truth declares, they shall be found,
Where'er now they are dwelling round;
Love's voice shall through the desert sound,
And summon every wanderer home.

On those who walk in paths of gloom,
Whom phantom fears and doubts assail,
The day shall break in vernal bloom,
And Light, celestial Light, prevail;
Then will their eyes no longer fear
To view their Shepherd-God above;
No longer doubt whilst lingering here,
With homeward wish, that "God is Love."

Upon the darker ways of sin,
Instead of Terror's sword of flame,
Shall Love descend—for Love can win
Far more than Terror could reclaim;
And they shall turn their wandering feet,
By that sweet influence controll'd,
Till all, at last, in Eden meet,
One happy universal fold.

II.
No partial clouds the sunbeam hide,
All Nature's works alike they bless;
The garden in its blooming pride,
The desert in its barrenness;
Ev'n thus His mercy sheds on all
His sacred influence from above;
On all mankind impartial fall,
The sunbeams of a Father's love.
The child that bath in love forgot—
Delusion's victim—Passion's slave—
He can restore—and will he not?
He hath the power—and will he not save?
As surely as the equal rays
Of sunlight bless them from above,
So sure will he, in all his ways,
Display a Father's equal love.

III.
Thou God of Truth!—if we have err'd,
Through darkness, from thy Holy word;
Shed on our minds thy better light—
That we may worship thee aright.
Thou God of Love! thy grace impart,
With this thy law, to every heart—
To love, as we are loved in Heaven,
Forgive as we are there forgiven.

MISCELLANY.

SCRIPTURAL ILLUSTRATION.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark xvi: 15-18.

We have placed on our outside to-day a communication in regard to the above passage. We have done it through respect to the writer, and because we were pleased with his ingenuity, though we do not think he has given the true sense of the Saviour.

By consulting the preceding verses, it will be perceived that the apostles were highly incredulous in regard to the fact of Christ's resurrection. When the risen Saviour showed himself to Mary Magdalene the joyful news of his reappearance; but they "believed not." Subsequently Jesus appeared to two of the apostles themselves, as they went into the country, and they returned and told it to the residue; but they did not then believe. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." This was an instance of great incredulity. Mary Magdalene declared she had seen Jesus, risen from the dead; in a short time two of the disciples appear and corroborate the statement of Mary, declaring that they had seen Jesus as they walked into the country. Neither Mary nor the two apostles appear to have had any difficulty in recognizing the Saviour, nor any doubt that it was he whom they had seen. But when they bore testimony to the fact, the rest remained in unbelief. When Jesus appeared to the eleven as they sat at meat, he upbraided them for their unbelief and hardness of heart. He then directed them in the most solemn manner, to "Go into all the world, and preach the gospel to every creature." That gospel which had to that time been confined to the Jews, was now to be proclaimed to all the nations of the earth. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." These words, in their primary sense, referred unquestionably to the apostles, and the primitive disciples of Christ. They were drawn out from the Saviour, by the "unbelief and hardness of heart," which the eleven had manifested. Those who believed in Christ's resurrection, and were baptized with the Holy Spirit from on high, should be saved, i. e. from the evils which fell on the unbelieving part of that age; while those that did not believe should be condemned to those judgments. It was highly necessary, that the apostles should go forth with a strong faith, and in the possession of such powers as would enable them to attest that they were called of God. These were the belief and the baptism—a belief in the resurrection of Christ, and a baptism, not in water, for that was the baptism of John, and of no importance under the Christian dispensation, but a baptism of the Holy Ghost, or a communication of miraculous powers.

That the words on which we are remarking applied originally to the Christians of the primitive age, is evident from verses 17 and 18. "And these signs shall follow them that believe." Those that believe were to be distinguished by certain signs which followed them. What were those signs? Let Christ give the answer. "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and

they shall recover." No such signs follow believers in the present day; and it must therefore be seen that the passage, in its original and true application, has nothing to do with believers of the present age. Nevertheless, we do not deny that the sentiment is just, in regard to believers now. Salvation is the consequence of faith, and condemnation of unbelief. In an accommodated sense, the consequences of faith and unbelief, as laid down by Jesus in the passage before us, are experienced by every person. And it shall be our duty, in our next, to illustrate this—to show in what manner the believer is saved, and the unbeliever damned. In the mean time, let the reader search the scriptures "to see if these things are so."—*Trumpet.*

TRAVELS IN THE EAST.

The following extract is from a work entitled "Letters from the East," by John Carne, Esq. of Queens College, Cambridge, published in London.

MOUNT SINAI.

"A few hours more, and we got sight of the mountains round Sinai. Their appearance was magnificent; when we drew nearer and emerged out of a deep pass the scenery was infinitely striking, and on the right extended a vast range of mountains as far as the eye could reach, from the vicinity of Sinai down to Tor. They were perfectly bare, but of grand and singular form.

"We had hoped to reach the convent by daylight, but the moon had risen some time, when we entered the mouth of a narrow pass, where our conductors advised us to dismount. A gentle yet perpetual ascent led on, mile after mile, up this mournful valley, whose aspect was terrific, yet every varying. It was not above two hundred yards in width, and the mountains rose to an immense height on each side. The road wound at their feet along the edge of a precipice, and amidst masses of rock that had fallen from above. It was a toilsome path, generally over stones, placed like steps, probably by the Arabs; and the moonlight was of little service to us in this deep valley, as it only rested on the frowning summits above. Where is mount Sinai? was the inquiry of every one. The Arabs pointed before to Gabriel Mousa, the mount of Moses, as it is called; but we could not distinguish it. Again, and again, point after point was turned, and we saw but the same stern scenery. But what had the softness and beauty of nature to do here? Mount Sinai required an approach like this, where all seemed to proclaim the land of miracles, and to have been visited by the terrors of the Lord.—The scenes, as you gazed around, had an unearthly character, suited to the sound of the fearful trumpet that was once heard there. We entered at last on the more level valley, about half a mile from the draw near this famous mountain. Sinai is not so lofty as some of the mountains around it, and in its form there is nothing graceful or peculiar to distinguish it from others.

"At no great distance from the convent is the scene, in the solitudes of Midian, where tradition says, Moses kept the sheep of Jethro, his father-in-law. It is a valley at the back of the mount, between two ranges of mountains. A solitary group of trees stands in the middle. "On the third morning we set out early from the convent for the summit of mount Sinai, with two Arab guides. The ascent was, for some time, over long and broken flights of stone steps, placed there by the Greeks. The path was often narrow and steep, and wound through lofty masses of rock on each side. In about half an hour we came to a well of excellent water; a short distance above which is a small ruined chapel. About half way up was a verdant and pleasant spot, in the midst of which stood a high and solitary palm, and the rocks in a small and wild amphitheatre around. We were not very long now in reaching the summit, which is of limited extent, having two small buildings on it, used formerly by the Greek pilgrims, probably for worship. But Sinai has four summits; and that of Moses stands almost in the middle of the others, and is not visible from below, so that the spot where he received the law must have been hid from the view of the multitudes around; and the smoke and flames, which, Scripture says, enveloped the entire mount of Sinai, must have had the more awful appearance, by reason of its many summits and great extent; and the account delivered gives us reason to imagine that the summit or scene where God appeared was shrouded from the hosts around; as the seventy elders only were permitted to behold 'the body of heaven in its clearness, the feet of sapphire,' &c.

LOOK TO YOUR ACCOUNTS.

It is an old and vulgar, although a true saying, that "there is as much in picking up as there is in digging;" and the business world is so fond of it, if they have not already. It matters not how much business a man does, if he be not regular in keeping his accounts. Mechanics and farmers are proverbial for their neglect in this particular. Many keep no account book at all; a piece of chalk and a pine board constitute their only materials of record; the whole labor of the season is trusted to them, liable to be totally lost by the slightest accident; or their credit sales of produce, to twenty or thirty different people, has this frail memorial to tell that they have taken place. And even those who pretend to keep account books do it but partially; they either depend upon the honesty of their neighbors, or upon their own memory, rather than perform the tri-

ling labor which arises from a record on paper; or, having charged, they are dilatory in collecting—they either have a false delicacy which prevents them, or they are too indolent to dun others, while they are continually dunned themselves, and while their own claims, which might have been collected with a very little attention in due season, are becoming good for nothing.—This want of attention we will venture to say, has ruined as many mechanics as any other one thing. Their payments for labor and for stock are periodical and regular, while that of their customers is the reverse; they depend upon being paid without asking for it; they are disappointed and of course disappoint others—and their credit once gone they are ruined.

Every man, whether farmer, mechanic or merchant, who has dealings with the world ought to know how he stands in relation to it. And in order to do this, he should keep, with precision, honesty and neatness, a set of account books. Contracts and bargains should be recorded, and nothing should be bought or sold without having a place there. He should also have a system for the collection of what is due to him, and for the payment of what he owes. Fear of giving offence by asking the payment of honest dues, should never be indulged for a moment.—The custom of one who is unwilling or unable to pay for what he has, is better lost than retained; and all should reflect that it is their duty to be honest before they are benevolent. Let every man take care of himself and then every man will be taken care of; but when a man entrusts his pecuniary matters to the care of the public he must make up his mind to starve.

—*Pautucket Chronicle.*

DUELING.—As this silly custom is fast descending to the lowest grades of society we have some hopes it will soon fall into disuse and ridicule. Last week two chimney sweeps at Bourn, met "to settle an affair of honour in a polite way," as they termed it; and the matter would have ended, no doubt, as harmlessly as usual, had not one of the combatants, from his weapon being overlooked, had the misfortune to wound himself! This week a brace of embryo surgeons, having had some foolish dispute, agreed to decide it in moral combat on Tuesday morning, selecting—we presume for privacy—the Dock green as the place of meeting; but some older and wiser personage gave information to the constable who prevented them from endangering the lives of passengers, and, by possibility their own. A private whipping, under Mr. Lee's auspices, would be a salutary corrective in such cases. We understand that the intended combatants, or their friends, had given so much publicity to the affair, that upwards of a hundred people were on the look out.—*Hull Ad.*

THINKING.—To think is the highest exercise of the mind; to say what you think, the boldest effort of moral courage; and both these things are required for a really powerful writer. Eloquence, without thoughts, is a mere parade of words, and no man can express with spirit and vigor any thoughts but his own. This was the secret of the eloquence of Rousseau. The principal of the Jesuits' college one day inquired of him by what art he had been able to write so well. "I said what I thought," replied the unceremonious Genevan—conveying in a few words the bitterest satire on the system of the Jesuits and the best explanation of his own.

NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise. A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

—SAMUEL J. BRIDGE.

Boston, April 17, 1830.
Mr. James Bowman,
Messrs. W. R. Pabson, & Co., Gardiner.
E. H. Lombard, Esq. Hallowell.
Hon. James Bridge,
Chas. Williams, Esq. Augusta.
Messrs. Vose & Bridge,
Messrs. Dean & Caboon, Portland.
Benj. Willis, Esq.

DIGEST OF PICKERING'S REPORTS.
THE Digest of Pickering's Reports, by Willard Phillips, Esq. will speedily be published. This digest will contain the seven volumes of Pickering's Reports, beginning with the second. The eighth volume, the publication of which will soon be completed, will be included in this digest. It will also contain a list of the statutes explained and commented on in these seven volumes of the Reports. RICHARDSON, LORD & HOLBROOK, Boston, Sept. 9.

INSURANCE AGAINST FIRE.
THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE, Gardiner, Nov. 1, 1829.

COMMISSIONER'S NOTICE.
HENRY W. FULLER, Judge of Probate for the County of Kennebec, Commissioners to receive and examine the claims of the several creditors to the estate of Benjamin Copp, late of Gardiner in said County, yeoman, deceased represented insolvent; hereby give notice that six months from the 14th day of Sept. inst. is allowed to said creditors to bring in their claims, and prove their debts; and that the Subscribers will be in Session for that purpose at the Court and Deane's office in said Gardiner on Saturday 9th of Oct. Saturday 13th November, and Saturday 11th of Dec. next at 2 o'clock in the afternoon of each day.

E. F. DEANE, DANIEL NUTTING, Commissioners.
Gardiner, September, 15 1830.

LOST.
A PLAID CLOAK with a black Velvet Collar, supposed to have been loaned to some person, who is requested to return the same to the subscriber. Gardiner, Sept. 9, 1830. ABNER SMALL.

PRINTING

Of all kinds executed with neatness at this Office.

EMERSON'S SPELLING BOOK.
THE NATIONAL SPELLING BOOK, and Pronouncing Tutor, containing the rudiments of Orthography and Pronunciation, on an improved plan, by which the sound of every syllable is distinctly shown, according to Walker's Principles, with Progressive Reading Lessons. By B. D. Emerson. New Recommendations.

Baltimore, April 15, 1830.
I have recently examined Emerson's National Spelling Book, with much satisfaction. It is inferior to no one with which I am acquainted. In his attempt to exhibit the exact pronunciation of each syllable in every word, on a new plan to be easily understood by the learner and to suit the arrangement to the progress of the pupil, better than is done in any other works of a similar character, I think the author has fully succeeded. I hope and believe that it will be extensively used in the schools of our country.

FREDERICK HALL, Principal of Mount Hope Institution.

It is the best work of the kind which I have examined both in the orthography, pronunciation and arrangement of the words. WM. H. COFFIN, Principal of the Public School No. 1, Baltimore.

The National Spelling Book, is in my opinion far superior to any other used in our community. The number of words found in the book, with the judicious classification and arrangement adopted by the compiler in order to facilitate instruction in spelling, with I doubt not, be regarded by intelligent teachers with approbation. I hope it will be extensively introduced into use. JAMES E. SEARLY, Teacher, Fell's Point, Baltimore.

I have attentively examined the National Spelling Book, and acquiesce in the very numerous and respectable testimonials of approbation it has already received, in pronouncing it the best work of the kind that has come under my notice. The work is admirably calculated to facilitate the study of orthography in its intricate connexion with the orthoepy of the language, without resorting to false orthography, which is possessed of many disadvantages. If my favorable opinion can be of any weight, I cheerfully offer this candid expression of it. JAMES K. CHAPPELL, Principal of the Public School Eastern Dist. Baltimore.

I have examined with equal attention and satisfaction the National Spelling Book, and hesitate not to say, that it is the best Spelling Book I have ever seen. It is what it professes to be, and what has long been wanted, a correct and accurate Spelling Book according to the best standards of orthography and pronunciation. By the aid of this book, every sound in the English Language, will be acquired with ease, and the defects too prevalent in adults, and even in many who are reported to be well educated, will be prevented. I do most cordially recommend it to teachers throughout the U. S. NATHANIEL N. IBBETSON, Instructor, Baltimore.

The National Spelling Book I have examined with some care, and think it judiciously arranged and well adapted to elementary instruction. F. WATERS, S. T. D. Prin. of an Academy, Baltimore.

It will doubtless become a standard work for our schools, as it is happily calculated to aid teachers and instruct youth. Baltimore Herald.

In compliance with your request I have examined the National Spelling Book, and consider it a judicious and successful attempt to simplify the usual mode of instructing children, in Orthoepy and Pronunciation. SAMUEL ECCLESTON, President of St. Mary's College, Baltimore.

We now take occasion to mention the National Spelling Book, as one which appears to justify on inspection the many approbatory notices of it which we have seen in different quarters, and indeed to have strong claim to the favourable regards of parents and teachers. From its general scope and arrangement it seems entitled to a place in the first rank of the class.

Baltimore Patriot.
Having examined the National Spelling Book, I cheerfully certify that I consider it well calculated to promote the advancement of children.

MICHAEL POWER, Principal of Asbury College.

Having examined with attention a copy of the National Spelling Book, I have no hesitation in saying, that in arrangement of words, and in correctness of pronunciation and orthography, it is superior to any work of the kind which I have seen.

JAS. F. GOULD, Prin. of the Baltimore Female Lyceum.

I have examined the National Spelling Book, and am satisfied it is well calculated to facilitate the progress of youth in acquiring a correct pronunciation. JOSEPH WALKER, Teacher, Fell's Point, Baltimore.

I feel no hesitation in expressing my belief, that it affords greater facilities to the young in learning to spell, read and pronounce the English Language with accuracy, than any similar work with which I am acquainted. So far as I shall have occasion for such a book in my seminary I shall use it in preference to any now extant. The abridgement of the same work is an excellent little thing, and no less entitled than the former to the serious attention of teachers, parents, and others who feel interested in the advancement of primary instruction. D. KING, Prin. of the Female Institute, Baltimore.

This work is now adopted in a great proportion of the schools of New England, and is also extensively used in the state of New York, in Philadelphia, Baltimore, Cincinnati, St. Louis, (Miss.) Mobile, &c. It is used exclusively in the public schools of Boston, and is recommended by all the Teachers, and also by many clergymen, Professors and Presidents of Colleges, and other literary men. Published and for sale by RICHARDSON, LORD & HOLBROOK, Boston; also for sale by F. SHELTON, Gardiner. Sept. 7.

SHERIFF'S SALE.
KENNEBEC SS.
TAKEN on Execution, and will be sold at public vendue to the highest bidder, on Monday, the fourth day of October next, at ten of the clock, A. M. at the house of Elkanah M'Leilan, in Gardiner, in said county, all the right, title and interest which Joseph Douglas, of said Gardiner, has and to the following described real estate, situated in said Gardiner, to wit:—Part of lot No. 96, on a plan of survey made by Solomon Adams, Esq. bounded east by land in possession of Ezekiel Sawyer, being lot No. 95; southerly by land of Amasa Smith and Joseph Bradstreet; westerly by lots No. 2, No. 3 and No. 3 A, as delineated on said plan, being land in possession of Calvin Pierce and Joseph Fogg; and northerly by the northerly part of said lot No. 96, in possession of Edward Peacock and others, containing about forty-three acres, and all the right, interest, title and estate the said Douglas has in and to a conveyance of the same premises, he holding the same by virtue of a bond for a deed from Simon Bradstreet, Esq.

JESSE JEWETT, Dep. Sheriff.
Gardiner, Sept. 4, 1830. 37

SHERIFF'S SALE.
KENNEBEC SS.
TAKEN on Execution and will be sold at public vendue, on Saturday the sixteenth day of October next, at ten o'clock, A. M. at the house of Elkanah M'Leilan, of Gardiner, in said County, Inholder, all the right in Equity which Capt. John Hutchinson, of Pittston, has to redeem the following described real estate situated in Pittston, in said county, and bounded as follows, viz:—southerly by a road leading from Kennebec river through Pittston to Whitefield and Windsor; easterly by land owned by Henry Dow; northerly by land formerly owned by Major Seth Gay; westerly by the Dearborn farm (so called) being part of lots No. 2 & 3, containing about sixty-three acres, with the buildings thereon.

J. JEWETT, Dep. Sheriff.
Gardiner, Sept. 14th, 1830. 38

SHERIFF'S SALE.
KENNEBEC SS.
TAKEN on sundry Executions and will be sold at public vendue, at Thomas Stevens' Hotel in Gardiner, on Saturday the 20th day of October next, at ten o'clock in the forenoon, all the right which James Thornton has of redeeming the following described real estate, together with the buildings thereon, viz:—situated in Hallowell on the westerly side of the road leading from Gardiner village to Hallowell village, and occupied by James M'Curdy; and is the same land that said Thornton purchased of Wm. Marshall, and now mortgaged to Th. N. Atkins.

JESSE JEWETT, Dep. Sheriff.
Sept. 17, 1830. 39

HOUSE WANTED.
WANTED to hire, a Dwelling house situated in this village, suitable for a small family. Inquire at this office. Aug. 5.

PROSPECTUS OF THE CHRISTIAN PREACHER.

"The Tree of life yielded her fruit every month; and the leaves of the Tree were for the healing of the nations."—Rev. xxii. 2.

THE subscriber, Editor of the "Christian Intelligencer," Gardiner, being so advised by several highly respectable friends of Universalism, proposes to publish a periodical to be called the **CHRISTIAN PREACHER**, each number to contain an ORIGINAL SERMON by some distinguished, living Universalist Minister. He has no desire, by the issuing of this Prospectus, to add to the already serious tax on the patronizing liberality of his friends and the public; but he does believe that a work of the description which he proposes to publish is needed by the Universalist denomination—none such, it is believed, being now published in the United States—and that it may be rendered very useful and acceptable to private individuals, families and Societies—especially to those who are so situated as not to enjoy state of constant preaching. The Unitarians have a "Liberal Preacher;" the orthodox Congregationalists and Presbyterians, a "National Preacher;" the Calvinistic Baptists, a "Baptist Preacher;" and the benefit of these periodicals to those denominations is obvious, and acknowledged by the very extensive patronage afforded to each of them. Are there not as strong—yea, stronger, reasons why the Universalists should have a monthly work, containing original Sermons by their eminent living ministers? The subscriber believes there are, and in this opinion he thinks he expresses the very general conviction of the friends of the Universalist denomination.

Unfortunately there are, as yet, few or no volumes of Universalist Sermons to meet the wants of families and social libraries. The subscriber intends to take such pains in collecting the Sermons and to have them printed in such a manner, as that at the close of the year, the covers may be detached and the series bound into a volume, with a title page and index. If the necessary patronage is offered to authorize the publication of the Preacher, he is determined that, by the assistance of able ministers, it shall sustain a high character and merit a general patronage. He trusts he is incapable of an intention to deceive his brethren. He will publish the Preacher, if he publishes it at all, for the good of the cause—for the instruction and edification of his brethren, in doctrine and practice,—believing such a work is needed and will be well received and cheerfully patronized.

The following Universalist clergymen among others will be applied to for Original Sermons; and the subscriber cherishes the belief that they will lend him their assistance in the proposed work, viz. Rev. H. Ballou, Rev. P. Dean, Rev. S. Stecher, Boston; Rev. W. Balfour, Charleston; Rev. M. Ragner, Hartford; Rev. T. Whittemore, Cambridge; Rev. H. Ballou, 2d, Roxbury; Rev. S. Cobb, Maiden; Rev. R. Stecher, Shirley; Rev. L. Willis, Salem; Rev. T. G. Farnsworth, Haverhill; Rev. H. Bugbee, Plymouth; Rev. S. R. Smith, Clinton; Rev. T. Fish, New-York; Rev. D. Skinner, Utica; Rev. J. Wood, Hudson, N. Y.; Rev. J. Fritze, Pawtucket, R. I.; Rev. D. Pickering, Providence, R. I.; Rev. T. F. King, Portsmouth, N. H.; Rev. J. Moore, Lebanon, N. H.; Rev. H. Bell, Woodstock, Vt.; Rev. S. C. Loveland, Reading; Rev. B. Bowditch, Hallowell, Vt.; Rev. H. L. Reese, Portland; Rev. G. Bates, Turner; Rev. B. B. Murray, Norway; Rev. F. Macer, Strong; Rev. J. W. Hoskins, Hampden, Rev. S. Brimblecom, Norridgewock, and others in Maine and elsewhere.

On the last two pages of the covers, he proposes to publish a "Universalist Journal," containing a monthly account of the events interesting to the cause of Universalism, &c.

The **CHRISTIAN PREACHER** shall be neatly and elegantly printed once every month, in octavo form, the numbers containing at least 16 pages, and more if the length of the Sermons require it.

The first No. will be issued on the 1st of January, 1831, if between the pre-ent and that time, five hundred subscribers are returned to the Editor. The influence and exertions of his friends, and the friends of the cause generally, in procuring the necessary patronage, is earnestly but most respectfully solicited.

TERMS—One dollar per annum—payable on the delivery of the first number. The publisher will not feel himself at liberty to depart from these terms in any case.

AGENTS, and others who may take an interest in the work, shall be entitled to a volume for every ten subscribers they may obtain who conform to the terms. Letters on the subject may be addressed to the subscriber, Augusta, Maine. WILLIAM A. DREW, Augusta, Sept. 6, 1830.

Statement of Manufacturer's Insurance Co's Stock, on the morning of the seventh day of August, 1830.

AMOUNT OF CAPITAL paid in, \$300,000
INVESTED AS FOLLOWS, viz.
In City Bank Stock, seven hundred shares, \$70,000
Atlantic Bank do, three hundred and seventy-five shares, 37,500
North Bank Stock, one hundred shares, 10,000
Trenton Bank Stock, eighty-four shares, 8,400
Commonwealth Bank Stock, fifty-three shares, 5,300
State Bank Stock, ninety-nine shares, 5,992 62
Real estate in State Street, Boston, 31,625
Loans on Bank Stock as collateral, 48,820
Loans on Mortgages, 22,447 38

In addition to the above named investments, the Company, have a considerable surplus amount invested in mortgages and other securities, and hire no money.
C. W. CARTWRIGHT, SAMUEL HUNT.

Boston, August 20, 1830. Personally appeared before me, Charles W. Cartwright, President, and Samuel Hunt, Secretary, of the Manufacturers Ins. Company and made oath that the foregoing statement signed by them is true.

JESSE PUTNAM, Justice of Peace.
The subscriber, agent for the above company, continues to issue Policies on most kinds of property exposed to loss by fire. E. F. DEANE, Gardiner, Sept. 6, 1830. 37

NOTICE.
THIS is to give notice, that my wife Loraine having left my bed and board and otherwise improperly behaved, I shall pay no debts of her contracting after this date. JOHN D. JONES, Gardiner, September 15, 1830.

NOTICE.
THE subscriber having contracted for the support of CAROL J. JONES, a town pauper, of Litchfield, and having made suitable provision for her maintenance;—this is to caution all persons against harboring or trusting her on my account, as I shall pay no debts of her contracting. THOMAS BAKER, Litchfield, Sept. 11, 1830. 38

PRAYER BOOKS.
JUST received and for sale at WM. PALMER'S Book-Store, a variety of cheap Common Prayer Books—Price 25 cents, New Hymns, 12 1-2 cents. Gardiner, Sept. 2, 1830. 36

NEAL'S ADDRESS.
DELIVERED before the Alumni of Waterville College, for sale at the Book-Store of WILLIAM PALMER. 36

CHRISTIAN INTELLIGENCER.
TERMS.
Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all monies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly or clearly declared.

No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.